

*T*he Day of Restoration's come ;  
the Lamb, the Life, the Holy One,  
He is Establishing his Name :  
Nations must bow unto the same.

The Heavens are old, the Earth is dry,  
The Glory of Man must fall and dye ;  
His Leaf decayes, his Blossom fades away ;  
He withers in the Night, and burns up in the Day.

The Fire will try his Root,  
and prove his fairest Branch ;  
And Root and Branch must burn,  
and none shall stop or quench :  
The Old must passe away,  
and vanish out of sight ;  
The New must be set up,  
and shine in Glory bright.

Blessed is the Day.

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Blessed is the Day.

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# THE NEVV-CREATION BROUGHT FORTH, In the *HOLY ORDER* of LIFE;

W H E R E I N

The Immortal BIR TH is Revealed, and the Precious  
PEARL, out of the Mixture, Extracted:

*Declared in these following Particulars,*

- Viz.* { 1. The state of Man in the *Creation*.  
2. The state of Man in the *Degeneration*, and also the  
*Serpents Working*.  
3. The state of Man in the *Separation*, and also the *Ser-  
pents Working*.  
4. The Way and Works of Man in the *Separation*, and  
also the *Serpents Working*.  
5. What it is that doth convince Man of *Evil*, and also the  
*Serpents Working*.  
6. How Man stands in a *Convinced state*, and also the *Ser-  
pents Working*.  
7. How Man stands in a *Converted state*, and also the *Ser-  
pents Working*.  
8. The *New Birth* in the *Regeneration*, and also the *Ser-  
pents Working*.  
9. The *New Creation* in the *Holy Order*.  
10. The Way and Work of Man in the *New Creation*.

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From one who dearly loveth the *Creation of God*, and patiently  
waiteth to behold its *Perfect Freedom*,

*William Smith.*

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London, Printed for Robert Wilson, at the sign of the Black-  
spread-Eagle and Windmil, in Martins Le Grand, 1661.

# МОИТАНГО УЧЕБНИК

ПОДГОТОВЛЕН И ОБРАЗОВАНО  
ДЛЯ ПОДГОТОВКИ К ЕГЭ

СОСТАВЛЕНИЕ И РЕДАКЦИЯ  
С. А. СИДОРЧУКА

ИЗДАНИЕ И ПРЕПРЕДСТАВЛЕНИЕ  
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С. А. СИДОРЧУКА

# TO THE READER.

## READER,

**W**heber thou art a Friend unto Truth, or an Enemy ; or whether thou art a Professor or Prophane, a Cedar or an Oak, a flying Bird, or a ranting Spirit, This following Truth, which in this Book is declared, may be of service unto thee, if thou wilt but read it meekly and soberly ; for it is given forth from his Innocent Life that the Serpent did ever make war against ; and for the Innocents sake it is sent abroad, that the harmless Lambs may be preserved, and also delivered out of the Net of the wicked Fowler, and from the Snares of his Dark Devices : Therefore when thou entrist upon it, and undertakest to read it, do it in the dread and fear of the Lord God, and sink into the lowness, and feel Gods Witness in thy own Conscience, that thou mayest read, and also understand ; for it is Gods loving kindness unto thee, into whose hands it may be ordered to be read or heard, and from the tenderness of Love it is declared, and also sent abroad, that thou (whoever thou art) mayest reap some profit by it ; which thou wilt do, if thou readest it in that good spirit which is given unto thee to profit withall, and unto which the truth of it is made manifest, and keepest down that evil spirit, against which it testifieth ; and as thou keepest to the Spirits manifestation in thy self, and in that readest it, thou wilt feel when thy Condition is reached, and when it is spoken unto ; and as it openeth unto thy Understanding, put it not away from thee, but keep quiet and be still, and let not Anger nor Envy arise in thy heart, which the Serpent sometimes will provoke thee to ; and if thou givest way unto it, and sufferest it to arise, it will prevent thee for profiting, though thou mayest reade what is in this Book contained ; but as thou readest it in the Meeknesse, and receavest it in the Love, from which it is declared, and for thy Good truly intended, then thou wilt feel the weight of it, and reap advantage and profit by it : and as thou readest, consider what thou canst witness of these things in

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thy self that therein is declared, and in so reading or hearing thou wilt profit, and Gods Witnesse in thy Conscience will awaken thee, and truly prove unto thee what thy present state and condition is; and though never a Scripture-Text be quoted for the proof of the Testimony, yet thou shalt find a proof in thee, which if thou understand it, will not deceive thee, but will open thy own Condition to thee, which will be better for thee than many Proofs without thee, and in that thou wilt feel how far thou art come to witness Redemption by the Power of Christ, or where it is the Serpent holdeth thee, and what thou art yet in bondage to; and, as in the Light thou seest it, then turn to the Light, and deny it, that what-ever it is, it may be judged, and upon the Crosse crucified, and in the Fire consumed; for through this Gate thou must come, or out of Paradise thou art excluded, and from the Tree of Life for ever fenced: and I having seen, and also observed how the World lyeth in wickedness, and also, how many there be that profess Godliness, which when I consider and see how few are regenerated and born again, I am even filled with grief and sorrow; Therefore in true tenderness, and love, and bowels of pity unto all, the precious Truth is declared as it is in Jesus; and also the secret workings of the Serpent, that hath always been a Deceiver: And thou mayest in this Book behold things past, things present, and things to come, wherby thou maist understand the love that God hath unto thee; and do thou yield unto the Lord, that his Work thou mayest know, who will judge thy Lust, crucifie thy Life, and destroy the body of Sin, and so through Death, bring forth a new Life, in which thou wilt feel a perfect Change wrought, from the earthly into the heavenly, where thou wilt enjoy the Lord and his Presence, his Power and his Goodnesse, and sit quietly in Joy, and Peace and Blessing:

For which I travel, who am

Given forth in Worcester-  
County Goal, where I  
am a present Sufferer in  
Bonds, for Obedience to  
the Command of Jesus  
Christ: In the First  
Moneth, 1651.

a true lover of Innocency,

W. S.

CHAP.

## C H A P. I.

*The State of Man in the Creation.*

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 He Lord God of Life and Power, who is from Everlasting to Everlasting, according to the good pleasure of his own Will, and after the Counsel of his own Heart, he brought forth a *Pure Creation* in his Wisdom, and by his Eternal living Word he divided and separated the *Mater*, which in the *Chaos* was in a heap of Confusion, and what he commanded by his Word, it came to passe, and as he said it should be, so it was done ; and in his Wisdom a *Pure Creation* was finished, as he commanded ; and when he had stretched forth the Heavens, and placed the Lights in them ; and when he had laid the Foundation of the Earth, and brought forth the Herbs and Trees therein ; and when he divided the Waters, and the Fish multiplied in them ; when the Fowls of the Heavens had their flight in the Air, and four-footed Beasts, and creeping things, had their way upon the Earth ; then did the Eternal Word in the Wisdom, make Man in his own Image, and breathed into him the Breath of Life, and he became a living Soul, and the Lord God filled him with Wisdom and Understanding, and gave him Dominion over all the Works of his Hands ; and Man in the Wisdom of God ruled over them all, stood in the Wisdom, and received Counsel, and had his Way in the Holy Life ; he walked in the Paradise of Pleasure, and fed upon the Tree of Life ; he lived in still communion with his God, and his living Soul stood in his living Virtue ; and the Breath of Life was always reaching to it ; he was in the *pure Oneness* with God that made him, and the Image of the Holy Life was upon him, and he was in the Power, Wisdom and Strength of God, and bare the Image in Righteousness and true Holiness, without any mixture ; and all things stood clear in the Separation as they were created, and there was no mixture to defile : Then did the Wisdom behold his Work, and lo, it was very good in his sight, and he had great pleasure

pleasure and delight therein, and his Mercy, Love, Goodness and Tenderness was to it, and his Blessings and Peace was upon it ; and Man enjoyed the living Presence of his Maker, and did partake of his Love, Mercy, Blessing and Peace ; he had a free course unto the Well-spring of Life, and there was nothing stood in his way to let him ; so the Breath of Life was breathed, and in it the Soul lived, and was in perfect unity with it ; and this came into Man through the Wisdom of the Creator, according to his own pleasure, and as it seemed good in his own sight ; it was not a thing from without, but the pure operation of the Power and Wisdom within, after he had formed an earthly Body, and brought forth a visible Creation, that he might fill it with his heavenly Treasure, and with his Holy Life, which in his Wisdom he breathed into it, and brought forth the Man in his own Image, and there was no mixture in his Life and Being, which is the earthly bodies Nature, and it is a Compounded Vessel, yet so prepared and formed in the Wisdom, as to be a Vessel for the Incorruptible Image of Life, which had its course through it, and filled it with its heavenly Being, and there was no mixture of the Earthly in it : And this was the Man that was made after God in Righteousness and true Holiness, and bare his Image in perfect Glory ; and the Body was prepared to be a Vessel fit for his own use who made it, that he might fill it with his Pure Holy Life, which he breathed into it in his Wisdom, whereby Man became a living Soul, and bare the Heavenly Image ; and here Man stood in obedience to the Father of Spirits, who had made him a spiritual, holy, righteous Man, and fed him with spiritual holy Food ; and Man had no will nor desire after any Creature, but stood in the Eternal Will, and ruled over all the Creatures, and his desire was to enjoy the Holy Life, in which he was generated and brought forth ; and what he desired to partake of in the Life, it was ministered unto him according to the good Pleasure of the Creator, in whom he had his Life and Breath, and lived in the pure Enjoyment of the Eternal Being, in which he was daily comforted, and continually satisfied : and in this state no Sin or Evil was committed by him, nor no Curse reached him, nor no Death was upon him, nor no Grave did hold him,

not no Wrath went forth against him, but in the Mercy he was, and Mercy was his portion; and his delight was in his Master, and with him he walked day and night, and he had liberty in Paradise without Restraint, and the Tree of Life he had free course unto, and the Cherubims and flaming Sword were not set to fence it; So was Man created in Righteousness, and served God in Righteousness, and lived in the Life of Righteousness, and he was not in the mixture of any Unrighteous thing, but was created in the Wisdom of God, and was the Image of God, which drew its Breath and Life from the holy Fountain of its Generation, and stood in the Eternal Image of the Divine Nature; and so did the Everlasting God of Wisdom, Power and Strength bring forth his own Work, in which his own Name was glorified, and then he rested from all the Works that he had made.

## C H A P. II.

*The State of Man in the Degeneration, and also  
the Serpents Working.*

When the Pure Creation was finished in the *Eternal Power and Wisdom*, it rested in the *Holy Order of Life*, it was in the *Pure Harmony and Oneness* with the Creator, and it should have rested in the *Holy Order*, and not have moved from the *Power and Wisdom of Life*; but there was a part which could not keep its station, but moved out of the *Wisdom*, and from the *Order*, and did aspire towards the *Equality* of the *Essence*, for which cause it was cast down by the *Power*, and driven into the lowest parts of the *Creation*, and was there deprived of its place and habitation at the furthest distance from the *Creator*, and his *Anger* kindled against it, and he drove it down by his *Anger*, and his *Wrath* abides upon it, and it is sealed up in the *Anger and Wrath* without recovery; and this is the place of that part which kept not in the *holy Order* of the *Creation*, but aspired to have been equal with the *Power*, and his name is *Serpent*, the *Devil*, and his place is *Hell*, the *unhappy Pit*, where the Almighty God exerciseth his *Wrath*, with-

without ceasing ; because through the Aspiring, the Creation went out of its *holy Order*, in which it was created *good*, which it should have rested with God, and have had its *Oblige* in his Power and Wisdom ; and when this *Aspiring* Part was cast down into the *Lowest Part*, it became *beastly*, *carthy*, *foolish* and *devilish*, and was more subtil than any Beast of the Field ; and having now lost his place in the *Pure Creation*, and cast down in the *Separation*, where the Almighty's Wrath was exercised upon him, without ceasing ; and he was always in the Torment of the Anger and Wrath, which feasted him down without recovery ; then did he labour with his Subtilty to draw out of order, that which yet did keep its station and order, and to beget a motion out of the *moving* of the Power ; and the Lord God having given a Command unto Man in the day when he put him into Paradise, and charged him, *Na talia of the Tree of Knowledge of Good and Evil*, for in the day thou eatest thereof, thou shalt dye, saith the Lord God ; which the Serpent knowing, and having in his fall seen through the Creation, he attempted the Woman, because she was nearely unto Man, being given as one meet to be an helpe unto him, and being also the weaker part of the Creation, and in his Subtilty he tempted her to eat of the fruit of the Tree, that God had forbiden and he said unto her, *Hath God said, ye shall not eat of every Tree of the Garden ?* and the Woman said unto the Serpent, *We may eat of the fruit of the Trees of the Garden, but of the fruit of the Tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye dye.* And the Serpent said unto the Woman, *To shall not surely dye ; for God doth know, that in the day ye eat thereof your eyes shall be opened, and ye shall be as Gods, knowing Good and Evil :* And when the Serpent had entred the Woman with this Temptation, and had drawn her mind to look at it ; then she saw that the Tree was good for food, and also pleasant to the eye, and to be desired to make one wise, and she did take and eat, and did give also to her husband, and he did eat : So through the weaker part of the Creation did the Subtilty work, and thereby reached unto the Strongest, and entered and prevailed with the Strongest, that the Creation moved out of the Power, and contrary unto the Power ; so the Power was trans-

transgressed, in which all should have rested, and not have  
dwelt but in the Power, and the Creation went out of order,  
and Man fell from the Power and Wisdom of the Creator, and  
listened to the Voice of the Deceiver, and transgressed  
against the God of his Life, and so he became a degenerate  
spirit, and lost his Authority over the Creation, and became  
subject to the Serpents subtlety; then was he driven out of  
Paradise, and was driven into the Earth, where he became  
contaminated and defiled amongst the mixtures of the Earthly  
Properties, and so lost the Heavenly Image in which he was  
created, and an Earthly Image came upon him in the generation  
of the Serpents subtlety, and the World entered into his  
spirit, and from the foundation of it the Lamb was slain, and  
the World the Serpent seated himself, and exercised his  
power, and became a god of the World; and then the Tree  
of Life was fenced with Cherubims and a flaming Sword, and  
thereby soever Man turned in the Serpents subtlety to have  
mine and tasted of the Tree of Life, the flaming Sword turned  
and met him; then the Serpent wrought deceptively, and  
began to generate in the mixture of the Earthly Properties,  
into which Man was driven, and in which the Serpent had  
predominion over him, and in a moment all the Faculties  
and Properties of Man changed, and he was suddenly turned  
from the Image of the Heavenly, to the Image of the Earthly,  
and so he became an Earthly Man, with an Earthly carnal  
mind, that was at Enmity with God, and an Earthly Wisdom  
natural and devillish, in which the Serpent stood exalted, and  
had dominion over Man, that brought the *pure Creation* into  
bondage, where it groaned and travelled in pain; and here  
was the *pure Creation* lost, as it stood in the mercy and love of  
the Creator, and it fell from the Mercy and Love, into the  
mixtures, where the Wrath is exercised, and so became  
subject of the Wrath, where the Curse came upon him, and  
Death over-shadowed him, and Hell inclosed him, where the  
 torment, Anguish and Pain is. Then the Compassion of the  
Benevolent Mercy moved, and the Love opened, and the seed  
was promised, that should bruise the Serpents Head, that had so  
mistrayed and deceived Man, that Man therein might again be  
recovered.

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recovered out of the dark Mixtures, where the Wrath is exercis'd, and be restored into the Love and Mercy which he did partake of, and was his portion in the *pure Creation*; and through the Serpents subtil working, the first holy Image was lost, and a defiled Earthly Image came up, which marred the Beauty of the Holy, and the mind that was gone into the Earthly could see no beauty or comeliness in it, that it should desire it, so could never love it, but hath ever appeared enmity against it; and the Earthly Image is most desirable to the Earthly Mind, and appeareth most beautiful; and so the Rejoycing standeth in its like, whether it be Heavenly, or whether it be Earthly, and Man in the Fall is in the Mixture of the Earthly part, where the Serpent hath generated, and also brought forth an Earthly Image, which hath its nourishment from the old Creation, and its vital parts have their course through the Mixture of the Earthly Properties; and in the old Heavens and the old Earth Man hath his way, and the Earth is become his habitation and his dwelling-place: And thusis Man degenerated, and out of Paradise driven, and from the Tree of Life fenced, and is become an Earthly man, with an Earthly Image.

### C H A P: III.

#### *The state of Man in the Separation, and also the Serpents Working.*

**V**HEN Man had transgressed and sinned against the Power and Wisdom of God, and was driven out of Paradise, and fenced from the Tree of Life, he became a servant to the Subtily, and followed his leadings downward, and turned a Wanderer in the Earth, where the Serpent led him in dark corners, and in dry paths; and Man being joyned unto him, he became an Enemy unto God, and full of Cruelty in the Serpents Enmity unto every thing that was good; and the treacherous Enemy wrought deceivably to keep Man under his Dominion, into which he had drawn him with his enticing temptations; and when any thing arises and breathes towards

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Lord, he standeth ready with his devouring mouth to swallow it up and destroy it; and he having the dominion over man, he makes him bow at his will, and with his subtil workings, keeps him in the Earthly habitations, and Earthly paths, in which he hath drawn him, and there holdeth him, in the temptation from God that made him, and leadeth him about with dark Imaginations of the Earthly part, and there doth set and generate the things that be evil and sinful; so that Man is become deformed, and hath lost that pure Image in which he was created, and is turned into the Serpents beastly nature, and is acted and ordered by his unclean spirit, that bringeth forth the deeds of darkness, and leadeth Man to commit sin with greediness; and Man having lost the Authority which he ruled over the Creatures, he is fallen under the power of darkness, and the Serpent hath weakned him, and set his Creatures over him, and then leads him to commit evil in the use of the Creatures, and Mans heart being run into them, and become subject to them, he is taken Captive with them at the will of the Serpent; and hence it is that *Drunkennesse* and *Glatony*, *Pride* and *Covetousnesse* is come to rule over Man, and the Devil hath him Captive in them, and he neither knoweth what to eat, nor what to drink, nor what to put on, nor how much Earthly Substance to desire, the Serpent hath so drawn his heart to lust after Evil, and he is alwayes willing, but never satisfied, that when he hath received sufficiently of the Creatures for his present need, yet he lusteth to receive more, and the lustful desire still presseth eagerly, not being contented with so much as is needfull; so a Man thinketh in his need and is refreshed, but the Lust not being therewith satisfied, the Devil provokes the Will to pressier more, and when Man gives way to the Lust, and follows the Lust, he follows the Devil who is the father of it, and herein he serves the Devil; and being overcome with the Lust, he is in bondage to it; and when the Will gets forth in the fleshly liberty, the Devil puts it speedily forward into Excess, and Mans Lust is not satisfied until he have received so much of the Creatures, as deprives him of the right use of the natural faculties of the visible Creation, and turns him wholly

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wholly into the Serpents beastly nature, who in that Rest  
rejoiceth over him : and he the Devil hath his Dominion,  
and hath broughte Man under him, and under the Creatures  
which he had dominion over in the pure Creation ; so that he  
lusteth after Drinking until a Man be drunke, and lusteth after  
Eating until a Man be glutted, and that he doth not know  
what to eat, and he is become a servant to obey the Devils  
movings, who leads him and acteth him in those things which  
he begetteth in him, and centring the mind downwarde lea-  
deacheth Man in the lowest parts of the Earth, and there go-  
nerateth a lustful desire after Earthly things ; so that Man  
coveteth after the Earth, and after the profits that arise from  
it ; and as it doth increase, so the heart is more in love  
with it, and the Lust eagerly pursues after more enjoyment  
of it ; and this is the Covetous man in his way, the Devil  
persuades him he hath not yet enough ; such a thing he wants,  
and when he hath obtained that, then the Devil hath an-  
other ready to present unto him, and he thirsteth after this,  
and presleth eagerly to enjoy it ; and there is no end of his  
lustful desire that runs in the Covetousnes ; and hence aris-  
eth all Deceit, Fraud and Quile, because the Covetous de-  
sire in the Lust watcheth to improve it self, and to get some  
advantage by it, so that one Man defrauds another, and cheas  
and beguiles one another, because the lustfull desire in which  
the Devil worketh, coveteth after unlawfull gain, thereby to  
be made Rich, and come into Esteem amongst Men, and  
so to be set up in Honour and Dignity in the World, and  
when he comes so to be preferred amongst Men, yet he is  
not contented, but lusteth after greater Honour, and still to  
be promoted and set up in higher Dignity ; and here Man  
comes into the Honour below, but doth not understand the  
Honour that is of God, and so is like the Beast that perish-  
eth ; and this honour puffeth up the Man, and exalteith him  
in the pride of his heart, and as the Earthly Substance in-  
creaseth, so Man is esteemed and honoured amongst Men,  
and the Rich are preferred, and the Poor they are contemned  
and despised, and then the Rich exercise Lordship over the  
Poor ; and the Devil he works in the lustful desire, to set  
after

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subject, and to be honoured amongst Men; and in the  
of the People, and the heart it is puffed up with it, and if  
not given as he expects it, then the Devil provokes the  
Anger; and heid came in the *Refect of Persons*, and  
and *Cruing*, and *Scraping*, and *putting off the Hat*  
*of the Person*, who hath made himself Rich by dif-  
gain, and is set up to rule by his Earthly substance, and  
by the Power of God; and this is the Generation of the  
Earth, as Man is in the Separation from God, for in the begin-  
ning it was not so; and here Man is willing, and lusting,  
striving after Riches and Honour, and a worldly Glory,  
all seeking who should be greatest, and set up highest that  
may rule over others; and when they are set up, then  
exercise Lordship over others, and expect Subjection  
at Men under their Power; and when there is some-  
thing that cannot bear that, there the Devil worketh and pro-  
meth to Anger, and Envy, and Malice, and Hatred, and  
Wilfull, because one he would be Ruler, and another he  
should not be Ruled over; than the Devil worketh in the  
places of the Earth, and there stirrups Cruelty one towards  
another, and setteth one against another; and neither he that  
is Ruled, nor he that is Ruled over, are contented with their  
Nicer, but a strife there is who should be greatest; thence  
Wars and Contentions, and destroying and killing  
one another, the Devil having Rule he provokes man to be  
Merry and Envious, and Malicious, and generates in the  
Inful Will that seeketh after Revenge; and this is the  
murthering spirit, that hath its course through the dark places  
of the Earth, that is full of Cruelty, and hath drawn the mind  
of Man after him, and hath begotten in him the many Lusts,  
which the many Sins and Evils do arise and are brought  
forth, that are contrary to the pure God, who in the beginning  
made all things good; and the Devil hath generated in Man a  
Kingdom of Darknes, and there hath set up himself as a  
Prince, and in his subtily ruleth over Man, and what he wil-  
leth in the Lust that is performed, and under his power is  
Man captivated, and the many evils committed; and it is  
not so with Man in that state as it was in the beginning, but  
the

the Serpent hath deformed him, and hath begotten many hurtfull desires in him, and he eagerly thirsteth after the visible part of the Creation, whereby he hath lost his Union with the pure Power and Wisdom of God, in which he was created good; and is gone into the Corruptibles, and bringeth forth corruptible deeds, which presseth the pure Creation, and keepeth it in bondage, and daily increaseth the weight upon it; so that the Creation groaneth and is in sore travail and pain, and the Devil and his work is come up over it; so that Covetousness, Drunkenness, Gluttony, Pride, Envy, Malice, Wrath, Anger, Evil-will, Deceit, Fraud, Guile, Truce-breakings, False-accusing, Incontinency, Headiness, High-mindedness, Foolish Jesting, Idle Talking, Vain Communication, Scorning, Reproaching, Reviling, Time-serving, Men-pleasing, delighting in Sports and Pleasures; there are become the very Life of Man, and his Delight is daily in them: which doth separate him from the Enjoyment of the Pure God that made him, who in his Wisdom made all things good, and there was no such thing brought forth in his Pure Creation, but hath been begotten by the Serpents Generation, since Mans Degeneration, and are all come up since the beginning, through the Devils subtil working, for he is the father of them all; and whose life is in them, or whose delight is after them, they are his children, and are separated from God, and alienated from his Life, and the good things they taste not, but the streams of Gods pure Refreshings are dammed up, that they cannot flow in their own course through the Veins of the pure Creation, to quicken the Inner man, and raise it up, the Old man with his deeds stops it, and there is Adam in the way, which is truly the first, and is lifted up in the Earthly part of the visible Creation by the strength of the Subtilty; and stoppeth the flowings and course of the Invisible Love and Life of the Creator, in which Man had his Communion and Satisfaction before Transgression.

*The Way and Works of Man in the Separation, and  
also the Serpents Working.*

Man having lost the Power and Wisdom in which he was created, and in which he ruled over the Creatures, and being drawn downwards by the strength of the Subtilty, is degenerated from the way of Holiness and the works of Righteousness, and is led in the paths of Darknes, and hath his course in the visible part of the Creation, and in the defiled way of his own Invention, which is broad and leads him to Destruction; and in it he wills and runs, and there the Serpent hastens him, and putteth him forward speedily, that he may not at any time stand still, lest he should consider the evil of his way and turn from it; and here he leads Man in the *Separation* from God, and draweth him in the crooked path of his subtil devising, and then begetteth a Delight to walk therein; so that Mans heart is variously affected with the divers Objects and Appearances that the Serpent presents unto him and affects his heart withal, that his love and delight is wholly in them, so that he loveth his Pleasures and profits more than God: and in what way the Serpent leads him, he in his subtilty laboureth to make that seem right unto him, and drawe h a deceitful cover over them, so that many are blinded and do not see the thing as it is in its filthiness; Hence the Drunkard saith, *My way is Love to my friend*: and the Covetous man, *My way is Providence and Carefulness*; and the Proud man, *My way is fashionable and Comely*; and the Deceiver, *My way is Wit and Policy*; and the Foolish Jester, *My way is Mirth and Gladnes*: So doth the Devil lead Man, and blinds his mind, that he cannot see wherein he is deceived, but walketh on and preffleth forward, until he come to the *End*, where the *Pit is prepared*: and this is the broad way in which Man walketh, and where he satisfieth the Flesh, with the Affections and Lusts; and all the wil things proceed from the deceitful heart, where the Ser-

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pent hath his generation , and so comes Murder, Adultery, Covetousness, Drunkenness, Pride, Envie, Malice, with all the things that are Evil, which *separates* Man from God, and keeps him afar off ; and in this state no Man pleaseth God, nor none doth good, for all his works are brought forth from the strength and power of Darknes, who hath his course through the fleshly part, and in the flesh he generates a lustful desire ; and when Man joyneth unto the Temptation which the Serpent offered unto the Lust that he hath generated, then Sin conceiveth, and when Sin is conceived, it is brought forth, then Death comes over Man, and here Sin entreth, and Death by Sin ; *for the Wages of Sin is Death* ; and as Man liveth after the flesh, he dies ; for all his works are corrupted and unclean, and the *Pure God* hath no pleasure in them, but as Man walketh in them he is under the Condemnation, and the Wrath and Curse is upon him, and the Hand of the Lord is against him ; and whether it be *Prophanesse*, or a *Profession of Godliness* that riseth from the Darknes, and hath its course through the fleshly part of the Creation , it is condemned and judged with the Spirit, and he that walketh after the flesh, and satisfieth it in the Lust which the Serpent hath generated, whether it appear sinful, or have a shew of Godliness, Death comes over Man in it ; and he dies because his doings are fleshly and carnal, and Death is come over all Men, forasmuch as all have sinned, and whilst Mans way is in the fleshly part, and his works brought forth in the lust of it , Death is upon him, and he dies the same death as the first Man in the Transgression, and there is no respect of persons, but *he that sineth without Law, he shall perish without Law* ; and *he that sinneth under the Law, shall be judged by the Law* ; so shall every mans way and work be proved, and he will be recompenced according to what he doth ; and *he that sowlth to the flesh, he shall of the flesh reap Corruption*, and in that state he cannot inherit Incorruption, so that the Drunkard, the Swearer, Liar, Proud, Covetous, Boaster, Envious, Wrathful, Foolish Jester, Vain Talker, Whoremonger, Murderer, Deceitful Hypocritical Professor of Godliness out of the Power of God, cannot inherit the Kingdom of God, for they are in the unclean nature, and their way

my and works are in the flesh ; and he that liveth after the flesh shall die, and cannot inherit the Kingdom, but is in the Separation from God that made him, and in the Uncleanness that cannot come to him, but must keep at a distance from him ; for Righteousness and Unrighteousness have no fellowship together, and with that polluted garment Man cannot come into Gods pure Paradise, nor enjoy his pure Presence, but is separated afar off from him, and there is plunged in woful misery, and groaning, and sighing in the lowest parts of the visible Creation, where the Serpent is Prince, and ruleth over him ; and as Man liveth and walketh in the flesh, and bringeth forth the works of it, he is a degenerated man, and is at a great distance from God, and the Earthly part is over, and makes the Separation, and burdeneth the pure Creation, which is held in bondage, under the Mixture of the fallen Properties that are out of order ; and it is needful that every man consider his way and his works, and in time lay it to heart, seeing all have sinned, and none in Sin can be saved, nor none in the flesh can please God, neither can flesh and blood inherit his Kingdom ; and who live and walk in it, are separated and afar off from God, where his Wrath is exercised, and his Judgments executed, without respect of persons.

### C H A P. V.

*What it is that doth Convince Man of Evil, and  
also the Serpents Working.*

**M**an being drawne into Disobedience through the subtil working of the Prince of Darkness, he became a Transgressor of the Pure Power and Wisdom of the Creator, and so went out of the Good, in which he was created, and went into the Evil, by obeying the Tempter, and then did eat of the Mixture into which he fell, and the Imaginations of his heart became evil continually ; and the Evil wrought more and more to get dominion over the Good ; and Man being into the Mixture fallen, the Evil prevailed, and Sin entred, and Death by Sin ; so as all have sinned, and are deprived of the Glory,

and alienated from the *Holy Life*; yet did the Seed retain its own pure holy quality and property, without any mixture, and it was not extinguished in the Fall, but kept its purity, though Man went from it, and did not abide in it, and the *pure Light* in its own quality did shine in Mans Conscience, and was made manifest in the Eternal Love, to convince Man of all his evil wayes and works which he was fallen into, and it did shine in Darkness, and discovered the deeds of Darkness, and convinced Man of the *Evil* of them; so was *Adam* convinced that he had transgressed, and he hid himself: *Cain* was convinced that he had murdered, and he cryed because of his punishment: *Saul* was convinced of his Cruelty, and he said to *David*, *Thou art more righteous than I*: and the Light of this Holy Seed of Life shines forth in the Love, and is made manifest in the Conscience of *fallen Man*, and is freely given of God unto him to seek him in his *fallen Estate*, and it hath its course through the properties of the visible Creation, and searcheth out Mans Life and Treasure; and whatsoever the Subtily hath drawn Mans Mind into, and begotten a Life in it, the Light searcheth to him, and convinceth and reproveth him in his own Conscience, so that Man cannot hide his secrets, but still he is found out with the searching Light; for it shines in Darkness, though Darkness comprehend it not, and with its pure brightness it doth discover the deeds of Darkness, and also the Prince of Darkness, and makes manifest his secret workings, and lets Man see that he is a Stranger unto God, and an Alien from his *pure Life*, and is serving that spirit that is at enmity with God; and it lets him see the evil works that he commits, and in which he is an Enemy unto God: So hath the Love of God been made manifest in the Light of the Seed of Life, which through all Generations hath been the same, and with its *pure quality* it hath found out the Enmity of Mans deceitful heart, with all deceitful workings, and hath brought hidden things to light, whereby Man hath come to see how his mind hath been exercised, and after what it hath inclined, and after what his heart hath lustred; and as at any time the Lust hath pressed unto *Evil*, and to follow the things that are *Evil*, the *Light* hath been near to convince Man of it,

and to reprove him for it ; and with this *Pure Light*, which had its course in Man through all Generations, hath all *Deeds* been made manifest, and with the *Light in Mans Conscience* condemned, and all the *Good Deeds* have been judged and approved ; and when Man hath done well, he hath accepted, but when he hath done evil he hath been judged ; though the Subtilty, with his secret working, drew Man from his *Rest in God*, and disordered the *pure Creation*, yet the Power and Wisdom preserved it self, and retained its glorious Quality and Property without any Mixture, which hath recourse through the Mixture, to find out Man again that is gone from it, and is fallen into the Mixture : So doth the God wait that he may shew *Mercy*, and through all Generations his *Mercy* hath been made manifest, that in *Mercy* might restore the Creation into its *holy Order*, and bring Man under the Power of Darknes, and set him *free out of bondage*, that no *Corruptible thing* may abide upon him, into which he is fallen through *disobedience*, but that it may be taken away, and removed, and the Lamb quickned and raised, whom the foundation of the World was slain, and that he may come into his *pure Dominion* without any *spot or blemish*; for he is more pure than to mix with any *Corruptible thing*, but the *Corruptible thing* preserveth his tender Life, and the weight of it he beareth, and in much patience he suffereth under it, *the Just and the Unjust*, that he may again bring Man unto God, and restore the Creation into its *pure Order* where it rested with God, and had its motion in the Power and Wisdom of God; and this Christ the holy Seed, with whom the Covenant stands sure, unto whom all the Promises are made, and in him alone *Ceas and Amen*; and the Seed hath been ever revealed, to smite the Serpents head, and to destroy his work, and through Generations it hath wrought through the fallen Properties of the visible Creation, and hath found Man in all his goings, and in his secret walking in the paths of Darknes; and it hath ever made manifest the lustful desire, as it hath at some time reached forth unto the thing that is evil, and it hath inveigled Man in his own Conscience when he hath lustred after any evil thing ; this it hath done in Generations past, and

and its pure property doth not alter, and Man, through the Convinement that reacheth to him in the Light, is made a sensible Man, and in his own Conscience knoweth that he should not do Evil; and he seeth the Evil in himself before he commits it, and as the Temptation prevails over him and drawes him, he sees that he approaches near unto the Evil; and so all Men are left without excuse, forasmuch as Evil is made manifest unto them, and they are in their own Consciences convinced of it, and see it before they do commit it; and who run into Evil, or are found in the Evil, either in *Thought*, *Word*, or *Deed*, they transgress against the Light, which from the holy Seed of Life shines forth in the Love, to discover, and also to convince Man in his own Conscience of the thing that is Evil; and Man is here in the Fall, where all the Properties of the whole Creation are out of order, and his lustful heart eagerly pursueth those things that are Evil, and yet wherever he runs in the Fall, or in what path soever the Serpent leads him, the Light doth discover it, and makes the Evil manifest in his own Conscience; so that the *Drunkard* is convinced that his deed is evil, as he is in the uncleanness of it, and that which doth convince him, is the *Light in his own Conscience*; and the *Light* which shews him *Evil*, it is *pure* without any mixture of *Evil*: The *Deceitful man* is convinced that he is no *Just*, and that which doth convince him of it, is the *Light of Christ in his own Conscience*; and that which lets him see that he is *Unjust*, is *Just and Holy*: The *Liar* is convinced that his deeds are evil, and he sees it in secret whilst he yet retaineth it in his breast; and that which lets him see it in his own breast before it be spoken, and convinceth him of it, is the *Light of Christ in his own Conscience*; And that which lets Man see a *Lye*, and convinces and reproves him in his own Conscience for it, that is *true*, and there is *no deceit in it*, and it is made manifest to destroy *Lyes*, and the father of *Lies*; and there is not any thing that the Subtilty hath generated, or doth generate in his deceitful working, but with the true *Light*, that enlightens every man that committeth into the world, his deceitful work is discovered, and Man thereof convinced that it is *evil*, and the Serpents deceitful working amongst the fallen Properties,

in which he begets every lustful desire, is with the Light, and the secret of his working made manifest; for the Serpent hath seated himself in the *nature* of the Earthly Corruption, amongst the *fallen Properties*, and hath his course in the *Darknes*, and there generateth a deceitful heart, out of which proceedeth all manner of Evil that defileth the Man; he hath gendered a body of Sin, which in the *Corruptible natures* he hath begotten, and he hath wrought deceivably, hath drawn Mans mind after Sin, and hath also begotten a love and delight in it, and so provokes a lustful desire easily to pursue it, and yet it never can be satisfied in it; but Man runs in this path of the Serpents devising, and follows in his leading, and lusteth after his Temptation, he draweth a burden upon himself, and cometh into much trouble, something there is underneath that groans with the weight of those Lusts and Sins which the Serpent hath generated into his body; and this is a contrary nature, and is not of the *Corruptible*, but with the *Corruptibles* is oppressed and burdened; and with those things that the Serpent hath generated since the beginning, and hath drawn Mans life into, the whole Creation putteth out of its *Holy Order*, and travelleth in pain, and the sole course of Nature is set on fire, whereby Man is deprived of that *pure Understanding* in which he was created, and in which he discerned through the Order of the whole Creation, had knowledge of it as it stood in the Power and Wisdom of God: And though Man be thus far degenerated, and hath lost his Understanding that he had in the Manhood, and that the Serpent hath drawn him into the *fallen properties* of the *Corruptible part* of the Creation, in which he is become as a Beast without Understanding, and doth not know the God of Power and Wisdom, nor the Order of his Creation; yet in this degenerate state in which Man is thus separated and afar off from God, there is a *pure holy Seed* abides within him, which in its Light and Brightness reacheth unto Mans deceitful heart, which the Serpent hath begotten in him, from which the Lust proceedeth and the Evil proceedeth; and with its Light and Brightness it truly discovereth all the Evil that in the deceitful heart is generated, and it doth truly convince him of the Evil,

Evil; whether *Thoughts, Words, or Deeds*; and when the deceiptful heart lusteth to Anger, and that Anger is kindled in Mans breast, with the Light it is made manifest, and with the Light Man is convinced that he is exercised in the thing that is *evil*; and whatsoever is of the Serpents generation, and hath its conception in the deceiptful heart, it is with the *Light* found out, and there is nothing can stop its course from passing through the *fallen properties* to find out Man, who is become an evil-worker, and to convince him of all his evil deeds; and Man cannot escape the *Light*, though he walk in the midst of *Darknes*, and have his way in the dark places of the Earth, and tread in the Serpents devised paths, and bring forth the works of his begetting; yet doth the *Light* find him out, and with it he is convinced, and it is in his own Conscience placed, that all his evil deeds he may see, which from the *Corruptible part* of the visible Creation do arise, which separateth him from God, and keepeth him in the *alienation* from the Holy Life.

## C H A P. VI.

### *How Man standeth in a Convinced state, and also the Serpents Working.*

**V**hen Man in the Fall is overcome of Evil, and that his deceiptful heart brings forth a birth of the Serpents begetting; the *pure Light*, which hath its course through the *fallen properties*, comes to him with a Convincement, and lets him see that he is an Evil-doer, and that he is not exercised in the thing that is good; and when the Light hath thus found him out, and convinced him, it doth also truly and plainly discover unto him, that his way is not right, neither is his doings approved of God; and if he go on without Repentance, he must perish: and in the Light Man sees his Conscience defiled, that there is uncleanness upon him, and that his heart is not upright, but deceiptful; and Man will acknowledge this in words, and say he hath a deceiptful heart, and many evil things proceed out of it, and he is sensible of them; and as

they

are conceived and generated in his heart ; they are made manifest unto him, and he in his Conscience is convinced that they are exceeding sinful : Many Man in his Wickedness will not confess, though he be wholly in the fallen properties where the Devil ruleth over him, and acteth and ordereth his mind by his will , yet the Light reacheth to him, and so far convinces him, as to confess he is an Evil-doer, and a sinful man ; and this Confession will the Drunkard make, and the Liar and Swearer : And whatever Man is acted in by the Serpents subtlety, the Light doth convince him of it, and brings him some time to confess his Wickedness ; so that every Man is left without excuse before the *Pure God*, in that he sees the Evil with the true Light of Christ, the Seed of God, which passeth through all the Properties of the visible Creation, and maketh the way of Darkness manifest : And this Light hath been within Man ever since the Breath of Life was breathed into him ; and though the Fall came upon Man in the Subtlety, and that he fell into the Mixture of the Properties of the visible Creation , yet the Light which was breathed in the life, whereby Man became a *Living Soul*, it was not extinguished by the Fall, neither was its Property changed by going into the Mixture, but it did retain its *pure boly Nature*, though Man was enticed from it into the Mixture, where he entered into the Evil ; and this *pure Light of Life* hath through all Generations been the same, and with its searching quality it hath found out all the Evil that Man hath or doth commit, and hath and doth convince him of it ; and what it was in the beginning, if hath never been changed in its Property and Quality, but hath continued *pure*, *boly*, *righteous* and *meek*, as it is at this day ; and what is come into Man since the beginning, that is not of its nature, but is contrary to *that* it convinceth Man of, and testifieth against ; and all the Devils works which he hath begotten in Man since the beginning, with the Light which was in the beginning they are made manifest ; and the Light was before Sin entered, and with it is all Sin and Evil, which is the Devils work in Man, discovered and reproved : And as the Serpent hath got dominion over Man, and begets his evil deeds in him ; even so doth

doth the Light discover them, and let's Man in his own Conscience see them, and the Light is in his own Conscience made manifest to bridle the Serpents head, and to destroy his work: And this Testimony is sure, though the Subtily cannot receive it; and all that ever came to be acquainted with the holy Seed of Life, they never testified of another thing, nor ever preached another Gospel; so that the same Gospel that was preached unto Abraham, hath been and is the same through all Generations; and this *pure quality* of the holy Seed doth not cease from searching after Man, who into the Mixture of the Properties is fallen, and there it doth strive with him by convincing and reproofing, that he might not there abide, but that he might arise and follow it, and come to inherit the Life in which he was created good; and this is the Love of God, *which was, and is, and is to come*; *who would have none any to perish, but rather that they would know and live*; and though his Love be so freely made manifest, and hath an universal course through all the *fallen properties*, to find out Man who is there in the disorder, and walking in his disorderly and unruley affections, which the Devil hath begotten, and exerciseth him in; yet doth not Man receive his Love in the tender of it, neither turns at the reproof of the Light which from the Love is made manifest; but he loveth his evil deeds more than he loveth the Light; so doth not come to the Light, but is held with the Serpents Subtily in the Mixture of the *fallen properties*, and there his delight is in *Evil* more than *Good*, for which the Light condemns him; & the Evil-doer cannot escape the Convincement of the Light for his Evil deeds, but what-ever it is that he lusteth after, and hath a life in, with the *Light* he is found out; and if it be never so secret, he cannot hide it from the Light; and though the Serpent doth get and generate many Evil things, and provokes unto Evil Concupiscence, and exerciseth Mans mind therein, yet the Light doth not cease to bear Testimony against Man in the Evil, and to convince him of his Evil deeds: Hence it is that *Man* stands in the Acknowledgement of his Sin and Evil; but not turning to the Light when he is convinced by it, and doth see his Evil in it, he still abides in the Evil, which he sees to be

and is convinced of it; and the Serpent having done over him, worketh a perversion in him, that the Light which convinceth him is not sufficient to save him, and thereby generates unbelief, and draws away Mans mind regarding to the movings of the Light, or for waiting to know the Operation of its Power; and Man regarding the Serpents Counsel, he is drawn away from the Light, and cannot believe that it is sufficient to save him; and so Man doth return to the Light when he is convinced by it, because unbelief hath entered him, as to the sufficiency of it to do good, and the Serpent still holding Man under his power, persuades him that the Light is but some part of the natural property, and so calleth it a *Natural Light*, or a *Natural Conscience*, or the most Tender part of a *Natural Man*; and that it is not any thing of God, neither can save or give eternal life, though it should be obeyed; and it is but a derived way, in which many poor deluded people do run rashly; and it is not the Redeemer, nor Mediator, nor Intercessor; for that is proper to the man Christ, that dyed at *Jerusalem*; and Man must place his Faith in that very thing for Life and Salvation, or he cannot be saved; and if he do but so believe, his sin shall not be imputed, though he live in it and do commit it: This is the fair shew of the Serpents likeness, by which he hath deceived many people, in getting unbelief to the Light of Christ in their own Conscience, that sheweth them Sin, and convinceth them of it, and begetteing an Imaginary Faith, to be saved by the Man Christ that dyed at *Jerusalem*, though in Sin they abide: and hence it is that Sin is shewed, but not destroyed, which Man seeing, the Serpent persuades him that it cannot be otherwise whilst he beareth the natural body, for Nature is prone to Sin, and none can be free from it until that body be laid in the Earth: Thus the Serpent worketh Unbelief to the Light of Christ in Man, and begets a false Faith to believe in Christ without him, and not in any wayes *within* him, for this is Delusion, saith the Serpent; and in the Serpents false Faith which he begets, Man believes that, though here in this World he finisht his time, yet hereafter in the World to come

come he shall be saved : So the Serpents faith puts the day of Salvation afar off, and draws Mans mind into disobedience and unbelief to the *pure Light of Christ in his own Conscience*, which is *Salvation to the Ends of the Earth*, unto all that believe in it ; and it doth search after Man, and convince him of his Evil, that he might turn and live ; but Man not obeying, he comes not to know the Life and Virtue that is in it, neither to partake of the benefit of it, So knows not the Man Christ that dyed at *Jerusalem*, nor his Life and Salvation, his Mediation and Intercession , but abides in the Mixtne of the fallen properties , where he is a Corruptible Earthly Man, without any Change wrought in him by the Power of Christ , whose *pure Light is Incorrumpible* and here Man stands convinced with the Light, and sees the things that are Evil ; but not believing in the Light, which makes Evil manifest, he still abides in the Evil, and is not converted.

## C H A P . VII.

*How Man stands in a Converted state, and also the Serpents Working.*

The *Pure Creation* being in sore travelt and pain, through the disorder of the *fallen properties*, where the Serpent hath seated himself over all that is called God, whereby he keepeth Man in the *Alienation from the Life of God*, where Death's shadow is over him, and sore grief and pain upon him, which doth heavily oppress him, and make him go mourning day by day, so that Man comes into a consideration of his ~~present~~ condition ; and as he pondereth in his mind, a *pure Light shines forth in his Conscience*, that doth discover to him, at what a distance he is from the *pure God*, and how he is alienated from his Life, and what a great body of Corruption there is within him, that causeth his separation from God ; and when this is made manifest unto him, he is stricken down in the fence of his misery, and is brought into waiting, to see if he can meet with any thing

him and relieve him, something he feels that cryes  
God, which, with the body of sin, is separated from  
and there is an Enquiry made which way to come unto  
him, and how to be freed from those things that separate  
him ; and whilst the *Barnes* goeth unto the Lord, he  
shines forth more and more, and discoveries are made,  
Man in the Light beginneth to appear unto himself to be  
a dead sinful, and beginneth to call in question many  
things that he hath lived in ; and the Light discovers them  
to be of the unclean nature, and Man begins to dislike them,  
he cannot so delight in them as he hath done in times  
past, but begins to be serious, and to wait in the Light which  
discovereth them, to see if he may be preserved from  
them ; for he sees them to be evil, and that they do defile  
him, and are an heavy burden unto him, and a sore weight  
upon him ; and by attending to the Light, and obeying the  
Commandments which makes them manifest, he receives some power  
over them, and begins to get some victory over them ; and  
though Man in this state have little acquaintance with the  
Light, yet there is a true turning to it, according to the  
infestation of it, and the knowledge that is then given  
unto him ; and so far a true Conversion is wrought, as Man turns  
from the Evil, unto the Light which makes the Evil manifest,  
and Man hath forsaken much Evil in obedience to the  
Light ; and hath ceased from much Vanity that sometimes  
he hath lived in, and departs out of the unclean path of common  
Prophanerie ; and those things that once was lovely to  
him, are now become loathsome ; and he ceaseth from Drun-  
kenness, and superfluities in Meats and Drinks, which he hath  
been accustomed to, and from Lying and Sweating, and  
vicious Apparel, in which he sometimes hath lived with  
satisfaction ; and that which worketh this Change, and begets  
in Man some Moderation, it is the pure *Light of the holy*  
*Scripture*, which never had pleasure in Man, as he is exercised in  
the things that are evil ; so hath it ever found Man out to  
convince him ; and as he obeys it, therelis a Cord of Love  
about him, to draw him and convert him ; and here the  
Lord worketh the Conversion, and Man is converted : and  
into.

into this state have many come, who with the Light have been  
convinced, and also from many evil and prophane things con-  
victed, and yet from the bands of death have never perfectly  
been loosed, but have been still kept in the bonds of bondage,  
and the Serpent hath wrought deceitfully to betray Man into  
another thing, and hath laboured to lead him forth into false  
Profession, where he walketh like a *Saint now*, and a *Murtherer*  
~~now~~, to what he hath been in times past, and he comes  
into a fairer shew than when he first lived in the common  
prophaneness; and when the Serpent hath drawn his mind  
hither, and hath brought him into some fair shew of Godli-  
ness, and Man sees that he is much reformed in his ~~owne~~  
ways and courses that sometimes he walked in, he begins  
to neglect the Light in his own Conscience, and to follow  
his Profession that the Serpent hath drawn this mind unto, and  
hath set up without him, and Man draws his Contemnence  
from what he professeth, and with this false Conception that  
the Serpent hath generated in the Imagination he hath de-  
ceived many, and caused them to err from the right way;  
and Man hath gone from the Light after he hath been con-  
vinced with it, and also turned from many evil things by it,  
and hath become the *greatest Enemy* to it; for it is the hardest  
to renew such a man, who hath been once enlightened, and for  
a time hath had some *inclination* towards it, and hath known  
something done by it, and then turns from it, he becomes  
the hardest and turns most against it, and quenches and stops  
the power of it, that he comes not to be a *Regenerated Man*,  
nor to know the *New Birth* born, in which the *Holy Order* of  
the *pure Creation* stands; but the Serpent hath brought forth  
his many Births and Likenesses, whose deformity and infi-  
tity hath marred the *true Births* Beauty, so as little Com-  
munity hath appeared in him that he should be desired, and in  
the many Wyses and many Religions are come up, and many  
things that are prophane they are denied, and the Scriptures  
they are professed, and with this fair shew are many satis-  
fied; yet doth the Light of Christ in Mans Conscience search  
after him in this Professing-state, and though now it do not  
appear against him as a Drunkard or a Sweare, yet it appears  
against

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At him as a *Will-warriper*, and a *Time-sorcery*, and a *player*, and against his Double-mindedness, Unstable-  
ness, and Hypocrisie, and with its *pure quality* finds it all  
and searches through the *fallen properties*, in which the  
man generates his profession, and brings forth the birth of  
his thought there be a seeming difference betwixt Pro-  
phets and such a shew of Godliness, their generation is in  
the tomb, and they receive their nourishment out of the  
shew of the *fallen properties*, which are in a *Chaos* of con-  
fusion, and is *Mother Mystery Babylon*, in which there is no  
order; so that the Prophaneſs and the profecion of God-  
lineſs are both defiled, and with the *Light* that is *pure* they  
both condemned: This is truly the ſtate of many, and  
far have many come, and never could get further, who  
take up their Rest in the formal Profecion, where there  
is neither Relief nor Satisfaction, and have not *endured the*  
*shew of Affliction after they have been enlightened*, but have gone  
to the Gate that is called *Straie*, which is near to the Pool  
of Healing, and have not patiently waited until he hath come  
to them *take up their bed and walk*; they could not lie and  
but have ſtrugled away, though lame and impotent, and  
have gone from the Gate, called *Straie*, and have ſtrugled in  
the way that is *broad*; and there are got over the Croſſe,  
have healed themſelves in a falſe liberty, which stands in  
a ſhew of Godlineſs; and in this ſtate there is yet  
ever in a ſtrange Land, and ſomething breatheth after  
Native Country, where no Corruptible Mixture is; and  
the Light Man in this ſtate is ſearched, and his deceit-  
ful heart discovered, out of which proceſſeth both the Pro-  
phet and Profecion of Godlineſs; and with the Light his  
heart opens, and he comes to fee that his heart is not upright  
before the Lord, neither is his heart the ſame with his Pro-  
phet, but ſeigned humility and hypocriſie lodgeth in it,  
the Light ſtrikes him, and corrects him, both for his Pro-  
phet and for his Prophaneſs, then Man comes to fee him  
miferable, and to behold both his own Righteousneſs and  
Inneſs, to rise out of the Mixtures of the *fallen properties*,  
fees himſelf in the weakneſs of the Corruptible Being, and there

there he is sensible of the correcting hand of the Lord, though he hath denied much Prophaness, and be turned into a Profession of Godlineſſe, and Man comes to ſee that he is ſucking a fruitleſſ fountain, and a dry breaſt, and ſo comes to minde the Light and wait in it, and it arifeth and pulleth down his ſtrong Houlds, and layeth his fenced Cities waste, and brings to nought the Glory of his fair ſhews, and ſtaine the Pride of them; and he comes to ſee that thoſe things which he is obſerving without him cannot bring conuenience to him, but ſtill the Light ſearches him, and purſues him, and layes many ſore and heavy ſtripes upon him, and alſo ſets his ſins in order before him, and lets him ſee what a great body they are gendered in, which makes him cry in his miſery, *Who ſhall deliver me?* and he comes to be ſensible of his own Inſufficiency, and to know that without Christ he is miſerable for ever, and that without Christ he can do nothing, and ſo ſees that all without him are miſerable Comforters, and that there is no help to be found in them when there is need; and then he ſomething more enclines to the *Light within him*, and is diligent unto it, and begins to hearken and obey, and to turn to it and minde it, and to wait to feel its mouon, and as it doth convince him of Evil, he hath regard unto it, and yeelds himſelf to obey, and to deny that which it doth convince him of, and then comes to feel that it leads him out of it, and alſo destroys it, and takes it away; and hereby Man comes to be ſatisfied that it is the Truth of God, and the way wherein he ought to walk, and he waits to feel its drawing, and it turns his face towards it, and begins a willingneſſe to give up to follow it; and ſo Man is not now only *converted*, but alſo *converted* and turned both from common Prophaness, and alſo from his ſeeming ſhew of Godlieneſſe; and he becomes a follower of the Light, and to deny himſelf in many things that the Light makes manifest to be Evil, and in the Leadings of the Light he is kept in the Crois to his Corrupible will, and walketh in the ſtrait gate, and narrow way, and feels something of the Power to crucifie and remove many fleshly Luſts, that have made War againſt his Soul, whereby he comes to feel that he is ſomewhat eafeſed, and

and much weight taken off and removed, which had been  
won him, and a sore burden unto him ; and something be-  
gins to spring in the Deliverance that cryed for it ; and when  
the Light hath thus found Man, and Man is turned unto it,  
and that he cannot abide any longer, either in Prophaness, or  
being frowne of Godliness ; but presleth in the Light to  
come wholly out of the Mixtures of the fallen properties, to  
come into the *holy Order* of the *pure Creation* ; then doth the  
Serpent strive in his Subtilty to hold Man in some part of the  
Mixture, that so he may in something yet keep dominion  
over him, and that he may not be set wholly free, but may  
have him still in something, though he have truly denied  
many things : And hence it is that many stick in the Birth,  
who are convinced what is Truth, and also in many things  
converted, and yet feel not true Freedom wrought, but are  
visible of a Travell that cryes after a day of Deliverance ;  
and here hath the Serpent deceived many, who have been  
convinced, and have had true openings and clear discoveries  
in the manifestation of the Light, and not being watchful, the  
Serpent hath stepped in, and with his deceitful working he  
hath beguiled Man, as he beguiled *Eve*, and with the same  
unit hath tempted, and over many hath prevailed, and hath  
drawn many minds in the openings to reach forth in the ea-  
gernes to satisfie his lustful desire in the knowledge of Gods  
Truth ; and this hath shut the Womb upon the Babe that  
eyes for deliverance, and so the Judgment hath been fled,  
and the Crosse hath been denied, and a false liberty out of  
the fear hath got up, and it hath gendered unto sore bondage ;  
and though the Truth be confessed unto, and professed in  
practice, yet doth the Seed lyse in bondage under the puffed-  
up mind, that the Serpent hath filled with knowledge, in  
which he hath generated a Body, and brought forth a false  
Birth, whose neck is stiff, and the heart hard, and will not  
bow unto the Lord, nor be subject to his Power, but in know-  
ledge stands exalted, under which the *true Birth* is oppressed,  
and the beauty of it marred by the *false Generation* of the Ser-  
pents begetting, which rises out of the Mixture and receives  
no body from the Earthly part of the fallen properties ; and

Man having seen the Truth in the *Openings*, and the vain mind being filled with the knowledge of it, he takes root in the Earthly, and in the Earthly he begins to grow and spread forth his branches with a fair and flourishing shew; and this Earthly body that is thus conceived and generated, and likewise nourished in the Mixture of the fallen properties, gets a tincture of Truth upon it in the *Openings*, as Lead may be covered or tinn'd with pure Gold; and this Body beareth a fair shew, and appears exceeding glorious, *but is not the Glory of the only Begotten*; and when this is brought forth through the deceitful working of the old Serpent, then he labours to nourish it that it may grow in strength, and be a tall man, and a strong man, and be renownable; and this being desirable, it hath been eagerly pursued, and knowledge hath increased, and a great growth there hath been in it; and Man hath waxed into a high stature of it, and hath sprung up in height like a Cedar in *Labanan*, and hath grown in the body of knowledge like an Oak in *Bastan*; and under this high and mighty growth of knowledge, hath the little breathing Innocency been strangled, and sore burdened and oppressed, and hath still been striving underneath in the *meekness* and *bumbleness*, and hath oft reached the tall Cedar to bring it down, and to the strong Oak, to make it bend; but the Cedar would not lose its glory, nor the Oak part with its strength, but stoutly have stood, yea, and stubbornly resisted the tender Innocency, and have cast off the Word of its Reproof; and the tall Cedar hath been lifted up, and hath said, who shall rule over me? and the Oak it hath been stubborn, and hath said, Who shall cause me to bow? And so they have trampled over Innocency, as a thing of no esteem; and the Gold hath been kept in the Mixture, and the clean Separation hath not been made, but the Subtlety hath wrought over it, and hath kept the Dross and Tinn above it, and Man hath not liked the Furnace, neither hath been willing to abide the Day of his Coming in that Manifestation, but hath saved his Life in the Mixture, in which the Serpents Dominion standeth, who in his Subtlety hath ever wrought secretly against the Seed of Life, which is made manifest to bruise his

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his head, and destroy his work; and though Man may be converted, and in many things converted, and may have followed the Light in the Self-denial and daily cross; to many of the Worlds Fashions, Customs, and Traditions, yet may the Seed be still closed in the Womb of the Earthly Mixtures, and travel in sore pain for want of deliverance; and as the Power hath risen in Man, and hath begun to work in the Furnace, and to divide and separate betwixt the *Presions* and the *Vile*, and the Furnace hath been truly set to have refined, and the Fire hath begun to take hold to have consumed, that the Seed out of the Mixture might have been redeemed, and an Holy Birth regenerated; then hath the Serpent violently stirred, seeing his Kingdom so near to be destroyed, and he in great danger to be cast out and dis-possessed; and he hath suddenly drawn Man from the Power, and out of the Furnace that should have refined and brought forth the Gold without Mixture; and he instantly hath begotten Man into a false liberty, and hath exalted him over the Cross and Judgment, that the Life in the Earthly could not abide, and there hath the Enemy wrought in his Subtilty, and hath drawn Mans mind into a fleshly liberty, so as Man unto the World returns again, and unto the Worlds Fashions and Customs is a Man conformable, and then dare say in the stoutness of his heart, that he liveth with God in the *Inner man*; and having seen much, and also tasted something of the Word and Power, but not in the Furnace abiding, to know a *clean Separation* made, and a *perfect Regeneration* wrought, he becomes a very subtil worker, and a great Enemy to the *pure Innocency*, being fled into the *fallen properties* to save his Life; and from this ground a monstrous Birth is generated, and by the strength of the Subtilty brought forth, and it is not in any wayes like the true Birth, born in the *Regeneration*, which from the holy Womb proceeds, and in the Furnace is brought forth, without any Mixture of the Earthly part; and where it is truly born, it changeth the whole Man throughout, and perfectly redeems him out of the World, with the Fashions, Customs and Traditions, and hath its nourishment from the Breast of the holy Life, and

grows in the pure Holyness of it, and is strong in its Power, in which it makes war and overcomes the Serpent and his Power : Let the tall Cedars and strong Oaks consider, and stoop and bow, for they must fall and be broken, and the *Innocency* must reign because it is *pure*, and there is no *mixt* in it; and also let such consider, who have had a taste of the *true Power*, and have known something of its Work, and are again returned unto Folly, and are flown up into the Air, and plead their fleshly liberty as a thing that is natural to the visible Creation, and dare say, that though such things appear, they do not defile the *Inner man*, neither do they feel any reproof for their fleshly and carnal doings, but stand justified before the Lord in their *Inner man*; let such know as from the Lord, that they are Birds of the Air, and took their flight in Winter, and the Hand of the Lord will bring them down ; and let the Proud and Arrogant consider, who dare to say that all their works, whether they be *good* or *evil*, are wrought in God, and what they do, it is his doings, though it be Drunkenness, or any other Evil, and so are in the devilish spirit, *ranting* and making merry over the *Pure Innocent Life*; let such sink down, and hereby know, yea, as from the Lord, that their Life is for Death, and their Works for Judgment ; for the holy Seed is risen that bruifeth the Serpents head, and he carnot save it with all his twisting, nor keep his deceitful works from Judgement ; but all his building must be defaced, and all his works destroyed.

## C H A P. VIII.

*The New Birth in the Regeneration, and also the Serpents Working.*

**M**AN being degenerated from the holy Order of the *Pure Creation*, and being fallen under the Serpents power, who is a subtil and deceitful Worker, all the faculties and properties of Man are in disorder, and are become a *Chaos* of Confusion, and without being regenerated and born again he cannot come into his place in which he stood in the *Pure Creation*, and enjoyed the Presence of the *Pure God*; neither

he come to the Tree of Life, but is shut out and fenced in by the flaming Sword ; for the Unclean cannot enter into the Pure, neither can come to feed upon the holy Life, but wherewith the Sword be cut down, and with the Flame be consumed ; and Man through the fiery Furnace must passe where he can inherit the Kingdom, or possess Eternal Life, such in the Pure Creation was its Rest and Portion ; and with this Pure Light is Man in all his wayes found out, that might return and come again to inherit and possesse the life from which he is degenerated and fallen ; and with the Light he is in his own Conscience convinced of the things that are evil, that he might not abide in them, but that he might forsake them, and deny them, and follow the light out of them ; and as Man comes into the Obedience, he comes to know that the Light of Christ in his Conscience, which doth shew him Sin, and convinces him of Sin, that is sufficient to save him from Sin, and redeem him out of Sin, and destroy the body of Sin, and thereby restore him again into the holy Order of the Pure Creation, where he enjoyed the Presence of God, and was good in the sight of God ; and this is that which seeks lost Man, and is made manifest to save and redeem him out of his lost estate ; and all that have believed in it through Ages and Generations, have known the effectual working of its Power, by which they have been redeemed out of the Earth, and from the *van* Conversation of the World, and walked as Pilgrims and Strangers in the World ; And this Pure Light was with Abel, and in it he sacrificed, and his Sacrifice was accepted ; it was with Seth, and in it he called upon the Name of the Lord ; it was with Noah, and in it he was preserved, when the Flood came upon the world of the Ungodly ; it was with Abraham, and in it he believed, and it was counted unto him for Righteousness ; it was with Isaac, and in it he was the Heir of Promise ; it was with Jacob, and in it he went over Esau's Mount, and out of his loyns came the twelve Tribes, whom God chose for his own Inheritance : it was with Moses, and in it he led forth the Inheritance of God out of Egypt : it was with David, and in it his Horn was exalted : it was with Job, and .

and in it he was redeemed, and knew his Redeemer lived : it was with *Isaiah*, and in it he saw a Child born, and a Son given it was with *Malachy*, and in it he saw the Separation, and the *Fewel out of the Mixture* : it was with *John*, and in it he saw the *Lamb of God*, and did behold the *Glory of the only Begotten of the Father*. And this pure Light of the holy Seed of Life, hath had its course through all Generations, and hath been made manifest through the several Dispensations and Administrations, as it hath pleased the Father of Spirits, and they that did believe in it, did not abide in darkness, nor did not continue satisfying the lustful desire of the fleshly part; but were Regenerated through the effectual working of the power whereby they became dead to *Sin*, and alive to *God*, and were born of the holy Seed, which made them holy Men, and with it they were filled and divinely inspired, and then they testified of its Power, and it was the same thing unto them all, and neither changed its quality nor property, though diversly it manifested it self ; and all the holy Men of God, that gave forth the Scriptures, they had the Name in the Nature of the holy Seed, and were born of it through the Regeneration ; and this was a work that was wrought before Scriptures were written, and was the same work in them that writ the Scriptures, and it hath been the same in Generations since the Scriptures were written ; and it is the work of Christ, the holy Seed, and it is proper unto him alone, to regenerate and make a *New Man* ; and no man can add to the work of Regeneration, for it is an Inward work, wrought by an Invisible Power, that no mortal Eye can behold : And this work at this day is witnessed amongst a Remnant, whom he hath chosen to be his own Peculiar People ; and as Man turns to the Light of Christ in his own Conscience, it will open his own Condition to him, and make manifest every secret thing, that the Serpent hath begotten and drawn his Life into ; and it will clearly discover unto a Mans understanding that they are evil and sinful : and as he mindeth the Light, and obeyeth it, it will lead him out of the Evil that it maketh manifest unto him ; and thus far Man is convinced, and also converted : Then the Serpent begins to make

the war, and labours to hold Man in those things which he hath begotten in him ; but as Man joyns to the Light he will receive strength to stand against him, and also to overcome him ; for after a Man is convinced, and also converted ad turned to the Light, then he enters into a great fight of afflictions, and hath a sore Conflict to passe thorow, as he abides faithful, before he get the Serpent under his feet ; and after Conversion the Serpent besets Man sore, and laboureth with all his might to stop him in his travel, so that Man is sometimes kept by the subtill working of the Serpent, and cannot readily get on, nor clearly cast off those things which he is turning from, in obedience to the Light, but is still kept by the Serpent, who labours to save his head from bruising ; and the way that he hath to do it, is to draw Man into the Reasoning , and there to consult how it will be with him, if he wholly give up and deny those things that he is convinced of , and also turning from, and what will be the end if he part with them ; And here have many felt the Dragons war against the Innocent Lamb, that hath been trailling for Freedom from under the *Corruptible things*, which have oppressed his Innocent Life ; and Man hearkning to the Serpent, and entering into Reasoning and Consulting, the Serpent keeps the Vail over him, and then shews what great losse it will be unto him if he go on to deny all those things, that he is convinced of to be evil, and is turning from ; and also persuades him, that if he should follow the Light unto the end, and part with all for it, yet it is not sufficient to save him : and under this Vail many stumble at the Light, and draw back and follow no further, though for a time they have in some things been obedient ; and this is the Man that loves something more than Christ, and cannot part with his own Life, for the gain of *Life Eternal* : And thus doth the old Serpent work for the safety of his Kingdom ; but through his strong holds have many broken, and from his bonds they are loosed in the power of the Light, which being minded and obeyed, it doth convert Mans mind from the thing that is *Evil*, and ariseth in its power to judge it and condemn it, and upon the Croffe to crucifie it ; so that

that Man dyeth unto it, and it dyeth in Man ; and as a Drunkard mindeth the Light, and obeyeth the Light, when it doth convince him that Drunkenness is Sin, it will lead him out of Drunkenness, and destroy that work of darkness, and take away Mans Life in it ; And this is the Work of Christ, who is made manifest to destroy the work of the Devil, and to burn it up with unquenchable fire, that he thereby may set Man free from under the burden of all *Corruptible things* ; and whatever it is that the Serpent hath generated in Man since the beginning, and drawn Mans heart to lust after, the Light which was in the beginning, in which is no sin, but pure and undefiled, it doth appear against it, and also every lustful desire that hath its rejoicing in it, and it brings it down with a stroak of severe Judgment ; and as Man in the Light believeth, even so doth it work, and appear in its power, to destroy every Lust in which the Serpent hath dominion over Man, and in which he makes war against the Soul ; and as Man denies himself, and takes up the Crosse, and follows the Light faithfully, he becomes a dying man, and the Power separateth between the *Precious* and the *Vile* ; and then He will be felt, whose Fan is in his hand, and the Fire will be known which burns up the Chaff ; and as Man abides this Day, and keeps in the Righteous Judgment, the *Old Man* will be crucified, and all his Deeds consumed, and neither Prophaness, nor seeming shew of Godliness, shall stand in the Judgment, but the Tallest must come down, and the Strongest must bow ; for the Fire will not spare, but through the Earth will passe ; and that which is of the Earth must burn, and none can quench ; and Man abiding this Day, and keeping in the *Patience*, *Judgement will be brought forth unto Victory*, and Man will come forth dead to himself, and alive in Christ, and so will come to know that Christ worketh that Work which no other can do, and that the Light doth not only shew him his Sin, and convince him of it, but if he turn, obey, and believe in it, so it will take the Sin away, and purge his Conscience from the dead works, and redeem him out of all the Lusts which the Serpent hath generated in him, and hath begotten his Life into ; and he will

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I know his Redeemer liveth, and salvation he will feel in  
 the light, which doth condemn his sin in the flesh ; and here  
 manhood is redeemed out of Drunkenness, & Swearer from  
 swearing, a silly man lying, a Covetous Man from Cove-  
 tainess, an Angry man from Anger ; and so out of all Vain  
 Mirth, Sports, Jeiting, Headmess, Wildness, Customs,  
 fashions and Traditions that are in the World through Lust ;  
 with the Light Man is redeemed through its Righteous Judg-  
 ment, for with its pure searching quality it finds out every re-  
 maining of the old lustful nature, and proceeds against it in  
 judgment ; so that the Serpent cannot escape the Light, but  
 with all his Subtilty he is found out ; and as Man believes in  
 the Light, so doth the Judgment fall upon the Serpents head ;  
 and though it be long before Man can give up himself truly,  
 indeed all things that he is convinced of to be evil, or be-  
 lieves he can get clearly thorow, or to the end of much that he  
 is sinning from ; or before he can witness a perfect Regenera-  
 tion through the fire of cleansing ; yet, as Man in the Light be-  
 lieves and follows it, the Work is going on and prospering,  
 and the Lusts and evil deeds die away, and the Serpent he is  
 weakening, and doth not come upon Man so furiously and for-  
 cibly as formerly, but his Temptations are weaker, and Man in  
 the Light he is stronger, and stands with courage to resist him ;  
 and as Man feels at any time dominion over the Serpent, and  
 as he is able, as he abides in the Light, to resist him ; so doth  
 his strength and courage increase, and he stands boldly in the  
 world, and yields not when temptations come, but brings them  
 under, and treads them down ; and as the Serpent comes up-  
 on Man, and appears to tempt him into that Lust which Man is  
 making war against ; Man stands prepared unto battle, and is  
 strong and of a good courage, and goes forth against him in his  
 first appearance, and in the power of the Light placeth true  
 judgment upon his head, and bruise him, and so Man is  
 preserved from him, and abstains from Evil in the appearance  
 of it ; and this is the Serpents great design to keep Man alive  
 to himself, and to delight in his hearts lusts, whereby he ruleth  
 over him, and takes him captive at his will, and he is not  
 willing to let him go if all his subtlety can hold him ; there-

fore many Temptations come upon Man after he is convinced and comes to own the Truth of God ; and as he converts and turns unto the Lord, he is many times sorely beset in his way, and often ready to be driven quite back again : and hence it is that Man finds such a strong Warfare in his Spiritual Travel, and finds it such a hard work to come into the *Regenerated State*, because there he must deny himself, and forsake all his hearts Lusts, and lay down his Life in the Judgment, and abide the Fire of Refinement ; and as Man in the Light begins to approach near unto this great Work, then the Serpent strives in his subtlety to withhold him and keep him back, and so the two in their contrary natures are felt in the strife ; and this *Gate is strait, and few there be that find it* ; And as Man stands faithful and abides in the Light, he will feel strength to support him when the Enemy thus violently pursues him, and he will stand a Conqueror over those Lusts that have had dominion over him ; and when the Serpent finds that he cannot keep Man in the Inordinate Affection, and lead him forth to satiate his Lust to the full, as he had wont to do ; then in his subtlety he abates his Temptation, and persuades Man that he may use things moderately, and keep out of *Excess*, for it is the *Excess* that makes it to become *Evil*, and so to be condemned ; but if he cease from *Excess*, the moderate use will not bring Condemnation : so he tells the Drunkard, if he keep himself from being drunk, he may moderately keep his Friend company, and he may *be merry* with him : and he tells the Proud in heart, if they use not *Excess* in their Apparrel, they may go decently according to their quality ; and the like Temptations for other Lusts he hath ; and he tells Man, the moderate use of them will not bring Condemnation : but here some have found him a Lyar, as he is, who came to abstain and refrain from the *Excess* of many things, which once they were serving their Lusts in, and came down to that which the Devil called *Moderation*, but found it was in the hearts lusts still, and with the Light was still condemned and judged, and no rest nor peace could be found, until the Devil was wholly denied, and the hearts Lusts given up to the Cross, and there crucified, and thereby Redemption perfectly wrought in the Power

power of Christ, and then comes the right use to be made of things in their place with *true moderation*; and in the use of man in the Redeemed state there is no Condemnation, for we are received and used in the fear of the Lord, and what is useful and no more; and there is no Lust abiding that reacheth forth beyond the present need, and there is the Blessing of God; but Man that hearkens to the Serpent, and takes that Moderation that he calls so, he is deceived; and though he men the use of that which the Light reproves him for in theordinate Affection, yet will the Light still condemn him, and judge him in his own Conscience, until he come to the River, and there have his Lust truly Crucified: So the Serpent tells the Drunkard, he may drink moderately, and be merry with his Friend: he tells the Proud, he may put on such garments as are suitable to his quality amongst men, so that he keep within the bounds of Moderation: And many have denied common Drunkenness, and yet satisfying the old lust in the Excess: And many that cannot wear so many Ribbands, nor great Cuffs, as sometimes they could, yet they must wear some bunches of Ribbands, and little Cuffs: Then saith the Devil, thou art now in the Moderation, and doest no more, hardly so much as becomes thy quality. And now to give true and faithful Experience, though many in these things might be truly demonstrated: I know a Man who once was alive to himself, and served his Lusts, *and loved Pleasures more than God*, and in one thing the Serpent had sealed his life more than in many others, and his delight was chiefly in it; and after he came to obey the Light of Christ in his Conscience, it was clearly discovered unto him to be exceeding Evil; and though he minded the Light, and stood in the Crosse to his sinful desire, yet the Devil did not cease to provoke eagerly, till to satisfie the Lust, though he could not do the thing as he had done in the use of it, the Terror of the Lord was upon him, and his Righteous Judgment reached unto him; and many sore stripes he bore: then saith the Serpent, *Lessen thy Inordinate Affection, and it will not be so with thee*: then he came from the use of much, to the use of lesse; but the Judgment still pursued him, and the Terror increased upon him, and though

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The use of it was in the end so much resented, as it was hardly used at all; yet when it was used, the Judgment ceased not, but Plagues were forthwith paused; and it was just with the Holy God so to do, and he could find no Peace, until he gave up his Life in the Lust, and Rose upon his Watch, and whenever the Serpent approached with that Temptation, he placed Judgment upon his head; and so walked in the daily Cross, until he was crucified unto the Lust, and the Lust crucified unto him, which now is as dead as if it had never been.

*Him be Glory for evermore, who undertook the Cross, and suffered his own Work.* Now Man that comes not to know the Lust crucified in the ground, he is betrayed into a false Moderation, and as he there standeth, he looketh at himself to be above many others, who yet abide in the *Inordinate Affection*; and so the Serpent worketh deceitfully, to keep Man out of the Furnace, and to lead him away from Judgment; and though the *Inordinate Affection* may be abated, yet the Lust is not crucified, but the life in it is saved, and Man here flies for his life, when he should deny himself and take up the Cross; he denies the Cross and saves himself, and flies the Judgment, and cannot abide that day; but as Man keets to his Light, this will be made easie, and he will be able to stand thow it, and come to the end of it, and conquer the Serpent who works against him; and as Man follows the Light faithfully, it brings him to the Judgment and keeps him in the Judgment, and there he waits and abides until Judgment be brought forth unto Victory; and he, as a willing man, walks in the daily Cross, and cheerfully gives up all his hearts Lusts to be crucified, and then he feels the Enmity slain, that hath begotten and nourished the Lust; and so Man comes truly through the Furnace, and abides the Fire of Refinement, in which the Separation is made, and the Corruptible is burned and destroyed; then doth the *Holy Seed of Life* appear without any Mixture, and the Creation is delivered out of travail and paine, and in this Fiery Furnace is Man regenerated, where the Old man is destroyed, his hearts Lusts crucified, the body of Sin confined, the Dross and Tarnished purged, the Gold clearly separated, and brought forth in its own pure property and quality; and through this living eternal

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actual operation is Man recovered out of the Fall, and the *Pure Creation* is again restored into his *Holy Order*, in which it was very good, and Man is then redeemed out of the fallen property, where he hath been living after *evil*, and comes again into the Paradise of Pleasure, and hath his course unto the tree of *Life*, and the flaming sword doth not stand before it to him; and this is the *Regeneration* which Man must come now in the *Fire of Refinement*, where he must part with all that is his own, whether *Fleshly* or *Righteousness*, and come now without any unclean thing; or he cannot enter into the *Kingdom of God*; and Man must put off the *Carnivable parts* of the *Earthly*, where he is in the *Degeneration*, before he can be brought into the *Holy Order* of the *Pure Creation*; and as the *Man* he puts off in the *Fire of Refinement*, and abides in the *Work of Regeneration*, he comes to the *New*, and receives the *New*, and it is born in him, and thereby his *Change* is wrought, he is redeemed out of the *fallen Properties* into the *Holy War of Life*, and he is now no more his own, neither can he use Lust any longer, but is truly dead unto it, and his *Life* reneweth in the *Birth of the holy Seed*, of which he is born, in *which* he is a *New man*, and so puts off Drunkenness, abides to that Lust, and puts on Sobriety, and lives in that Virtue; he puts off Anger, and dyes to that Lusty he puts on Meekness, and lives in that Virtue; he puts off Envie, and lies to that Lust, he puts on Love, and lives in that Meekness; so in all things that the *Serpent* hath begotten through his deceitful working, that stands in the *Old lustful Name*, the Light judgeth it, the Power crucifieth it, the Fire burneth and consumeth it, and so cleanseth Man from his Defilements, and cleareth the way for the *Holy Birth* to spring, and for the Lamb that from the foundation of the world hath been slain, to come to Dignity and Dominion to Reign: Ye to die is gain; And blessed is the *Man* that dies in the Lord, he comes to inherit *Life Immortality*, and to possess durable Riches, and a *Life without end*; and is an *Heir of God*, and a *Joint-heir with Christ*; in whom he is made a *New Man*, and bears a *Heavenly Image*, in which the *Father* is glorified, who is over all blessed for ever.

C H A P.

## C H A P. IX.

*The New Creation in the holy Order.*

**T**HIS Lord God of Eternal Glory, searches after Man in his fallen and degenerated state, and with his pure Light he finds him afar off, with his feet walking in dark paths, and his way in the Land of Desolation, and there doth he visit him in his poor and low degree ; for Man is fallen from God, and departed from his Maker, the Serpent hath deceived him, and with his subtlety hath drawn him out of the *holy Order*, and hath enticed his mind into the *fallen Properties* of the visible part of the Earthly, where he is a servant to the subtle Worker, and satisfies his own hearts lusts that is fleshly, and is a sinner against the holy God, and in the disorder of the *unruly affections*, where the pure Creation is in Bondage, and travelleth in sore pain, and the old Heavens, and the old Earth moves over it, and heavily oppresses it ; and man in the *fallen Estate* is never at Rest, nor his heart satisfied with lusting ; and in this Separation from the God of Mercy, is Man plunging in the depth of Misery ; a sinner he is, and Death reigns over him, and wrath is upon him, and in the disorder of the *unruly affections*, his life is driven about and tossed, and there is no steadfastness in him ; and in this troubled state, there is a cry unto the Lord, and a breathing goes forth that would be in rest, and the Lord hath respect, and hears, and in bowels of pity he arises to help, he stretcheth forth his Arm, and brings the Mountains down ; he comes forth in power and makes the Hills to melt ; he utters his voyce, and the Earth trembles, he kindles a fire and consumes it into Ashes ; he brings Man into the *Nothingness*, and dissolves the old Birth into its dust ; he causes the old Heavens to pass away with a noise, and he melts the Elements with fervent heat ; and Man no longer lives therein, but his life is taken away, and he lies slain and dead, and there is no motion in him, until the Spirit of Life from God come into him, and create him new into the *holy Order of Life*, and so gives him breath and being

in the beginning ; and he is made and fashioned with the hand of God, and is the Workmanship of God, in whom he receives his life, and out of whose bowels he draws his breath, whereby he is perfectly renewed in the spirit of his mind, and hath no old thing upon him, nor Earthly part abiding in him ; but through the fire of Refinement he is made new, and out of the Virgin's Womb he springs, and sucks the milk which giveth Life, whereby he grows in strength, and wisdom increases, and comes into the stature of the fulness of Christ, and partakes of his divine nature ; all old things being put off, and all done away in the fire of Refinement, he comes forth of the Furnace a naked Child, and a new Creation begins, and a new Creature Man is made, and rises with the Lamb in his nature, and the Pearl's glory he is cloathed with, and into the holy order of Life he is restored, and hath his dwelling in the pleasant Paradise, and his food from the Tree of Life, and his motion stands in the Power and Wisdom of the Lamb, which is come into dominion, and reigns in its pure purity and property, without any mixture, and there is no corruptible thing abides upon it, but in the Refining Fire is tried and consumed ; and as Man abides the Fire, and waits the Judgment, he puts off the Old in which he hath lived, and puts on the New and is translated ; and here man truly liveth to himself, and receives Christ the Seed of Life, and putteth him on, whereby he feeleth Christ made unto him Wisdom, Righteousness, Sanctification, and Redemption ; and in the Power and Wisdom, he brings forth a New Creation in the Order of his pure Life, in which the six dayes works are ended thorow, and the Separation and Consumption is wrought in the Furnace, where the Fire cleanseth, and the seventh day is come unto, which is holy unto the Lord, in which Man liveth from all his own works, as God did from his, and liveth in the power and wisdom of the holy Seed, and rests in the fulness of its divine Nature, of which he truly is made a member ; and in it he is transformed, and stands in the holy order of the New Creation, in which he is perfectly made a new creature, and hath his motion in the new Heavens, and new Earth, wherein dwells Righteousness ; and with Righteousness,

nes he is covered as with a Robe, and Holiness is his vesture; and, he bears the Heavenly Image in the Life, and is lovely and amiable to behold, and is in the sight of the living God, very good. Thus is the New Creation finished within the host of us, and is broughte forth in the holy Order, through the effectual working of the holy Power, and Man is changed and renewed in the holy Birth of the Immortal Seed, and again is placed in the Paradise of pleasure, and is now freed from the Tree of Life, but hath access unto it, and so is his earthly food, and he liveth by it, and resteth in the coynfined confection of it, which is Life without end. But no man

*The Way and Works of Man in the New Creation.*

the following year, and the book was first published in 1900.

A S Man believes in the Light, which from the Life shineth forth, and in his own Conscience is made manifest, he comes to the Righteous Judgment of God, who passeth Sentence against him, and condemns him to death; whereupon the Cross he is Crucified, and there he dies unto himself, and all his hearts lust, both in thought, word, and deed; then doth the Fire take hold, and burns and consumeth, and through his operation wholly dissolves the old Man, and destroyes all his deeds; and through destruction unto the Corruption, there springs a holy pure Generation, which hath its Conception in the Matrix of Eternity, and is brought forth in the *holy Cross of Life*, and in this holy Generation is Man restored into his first Order, and is truly the Off-spring of God, and hath his station in the Power and Wisdom of God; and in this Restoration Man is changed, and becomes a *new Adam* in Christ, and his way and all his works also *new*, and he becomes a Well-doer, and is accepted of God in Christ the Beloved; and here Man finds the *me and living Spirit*, which makes him a *new and living Man*, and leads him up to the living God; and this is the Way of Holiness in which the clean feet walk; and Man that *walketh* it ordered, he is in the way of Peace, and is led into the green Pastures of Everlasting Refreshings, and he walketh continually.

by the pleasant Streams, and hath his Course by the River  
 he makes glad the whole City ; and in the holy Life of the  
 immortal Seed is his Life bound up, and he is ordered in the  
 motion of it, and he doth not stir but in the holy order of it,  
 which is the Strength of his Reins, and the girdle of his Loynes,  
 and keeps Man in close Communion with it, whereby he is  
 strengthened to run the way of every Command, and there is  
 no infirmity upon his loynes, but perfect strength in the motion  
 of the holy Seed, which carries him as upon Eagles wings ;  
 and he runs and is not weary, he walks and is not faint, and his  
 life is holy, and his works holy unto the Lord, and he is Created  
 in Christ Jesus that he should walk in them, and is no more  
 his own, but in the Lords disposing, and truly serves the Lord  
 in Righteousness and true Holiness ; and he no more thinks his  
 own thoughts, nor speaks his own words, nor works his own  
 works, but is moved and acted in the Power and Wisdom of  
 the *holy Seed*, of which he is born and made a new Creature ;  
 and his works are works of Holiness, proceeding from the Life  
 of Christ, and man is holy as he is holy, for unto good works  
 is he Created in Christ, and his delight in the new Creation  
 in the thing that is good, and is a new and living Way the  
 works, and brings forth new and living Works, in the living  
 Power and Wisdom of the *holy Seed* ; and thus Man is chan-  
 ged, and is made a Holy Man, a Righteous Man, a Godly Man,  
 a Christ, Gentle, Meek, Patient, Loving, Kind, Good,  
 Mild, Tender-hearted, Forbearing, and Long-suffering, and  
 all things he works as becomes the order of the holy Life, in  
 which he is born, and in which he lives and moves, and he  
 comes a Lamb in the Lambs nature, and beautiful in the  
 Righteousness and holiness of the Pearls Glory ; And thus is  
 he translated and changed, through the effectual Working of  
 his mighty Power ; and with a new heart he glorifies his  
 Master, and is sincere and upright in his heart before God, and  
 the Lord, God takes pleasure in him, and approves his Way  
 his Work, and justifies him therein, and there is no Con-  
 demnation upon him, nor any Wrath or Curse goes forth a-  
 gainst him, or falls upon him, but in the Eternal Love he  
 dwells, and the Love dwells in him, and the Image of it he  
 bears,

beast, and it is clear from defilement, spoty, or blemish; then doth the Glory shine in the *Precious Pearl*, and the *Sceptre* of the *Lamb* doth bear its sway, and upon his Throne he is exalted, and with pure Righteousness he clotheth his Saints, and Crowns of pure Gold upon their heads he sets, and in the *Holy Land* with him they rest, and in the *Holy Order* of his *Life* they move, and they learn the *Song* of *Holiness*, and sing his Praise within the Gates, for he fills them with Joy and Gladness, and with a *New Heart* and a *New Spirit* they sound his Name, and cease not to give Glory, and Honour, and Thanksgivings; and Praise, and Dominion, and *Hallelujah* unto him that sits upon the Throne, and to the Lamb for evermore.

**O** *H. Mortal Man, thy Way and Works consider*  
*Sleep not in Death, lest thou there die for ever,*  
*Awake, and stand upright, that thou rekor'd mayst be,*  
*Both from thy Sins and Evils great, with all Iniquities.*

2. *Thou wast created Good, and stoodst in great Renown,*  
*A Noble Plant thou wast, but soon thou wert cast down:*  
*The Serpent thee deceived, and drew thee into lust,*  
*And thou by him art led astray, according to his will,*
3. *From God thou art driv'n out, and from his dwelling place,*  
*The Earth thy habitation is, and there thou runn'st thy race,*  
*Thou neither stay'st nor stop'st, but run'st and hasten'st,*  
*Until thou fall'st into the Pit, where bonds of Death entomb.*
4. *Oh! hearken, and be still, the Lord is seeking thee,*  
*And with his Light of Life, he cryes, Return to me.*  
*This is thy Conscience he hath plac'd, thy Evil deeds to shew,*  
*That thou mayst to Repentance come, & know the thing that sinnes*  
*The Light of Christ is true, and shines far in all men;*  
*And every Evil deed it brings up to be seen,*  
*And shew in it mayst thou know thy Thonghs and Works each one;*  
*And in thy self thou mayst behold, whatever thou hast done.*
5. *If thou unto the Light dost turn, and in it dost believe,*  
*It will not leave thee in thy Sins, but certainly follows:*

unto thee it strength will be, against thy deadly Roots,  
and from thy sins will set thee free, in which thou daily groans.

Oh! turn to it with speed, thy danger's very great;  
Thou art in the broad way, and not in the strait gate:  
Thou liv'st in Flesh, and seru'st thy Lust, which causes wrath to fall  
Thou into these; in fury, death come, like so bitter Gall.

Thou hast no pleasure in its taft, because it doth torment;  
Then dost thou abide in Sin, and dost not soon repent?  
Light doth shew, and also call, and makes known unto thee  
Thy Sins and thy Transgressions great, with all Iniquity.

And as the Light thou mind'st, and yeeld'st for to obey,  
It will not only shew thee Sin, but take it quite away.  
that end it is manifest, the Serpent's head to bruise,  
And all his works for to destroy, if thou dost not refuse.

Its quality is pure, and searcheth through thy heart;  
It will convince thee in thy self, and tell thee what thou art.  
All not thee deceive, but will deal plain with thee;  
And if thou dost in it believe, a Convert thou wilt be.

And when thou art converted, keep watchful to the Light;  
For then the Enemy will stir, and thou wilt find a fight.  
Life will be requir'd, and thou must lay it down,  
And from the Crosse do not thou flee, until the Work be done.

So in the Furnace thou wilt know, a New Birth brought to  
D in the Judgement thou abid'st, and stand'st by Faith to fight.  
Serpent thou wilt overcome, and all his deeds destroy,  
Which have depriv'd thee of thy Peace, and of thy Rest and Joy.

Now hear, all ye Professors, with all that be Prophane;  
Yon Cedars tall, and Oaks so strong, who have a glorious fame.  
 flying Birds, and Ranting Serafins, who are saur'd up on high,  
The Fire is kindled at your Root; come down before you dye.

Lye low, and be you still, the Judgment you must pass,  
The true Birth is in Bondage sore; your Life above it is:  
which from you must be taken, before the Life you know,  
That coms on high, is come to try, in what you stand and grow.

15. Your Birds are all dead, corrupted and ruined,  
The Fire has not consumed, nor purg'd away your Sin,  
You yet ly in the Mixture, and are not separate,  
That make the Seed to grow, under the Earthly part.

16. Come forth all ye fleshmen, whose Head is so dead,  
Come down unto the Pore, and know the Little Child,  
Which in the Womb doth travel, and would delivered be,  
That you may be regenerate, and from all Burdens free.

### The Heavenly Harmony in the Eternal Unity.

1. **T**HOU Pure Simple Birth, of the Immortal Seed,  
Thy Love is sweet and free, Then give it to all that come,  
Thou'ret pleasant to the taste, Thy Pasture's fresh and green,  
The Glory of Thy Countenance is now beheld and seen.

2. **T**hou holy Lamb of Life, who com'st down from on high,  
Thou art the Shepherd of thy Flock, thy Sword's upon thy thigh,  
Stretch forth thy Arm, and smite thy Pees, that would not have thee,  
Thou Praise to Thee in Heaven was found abroad thy fame.

3. **T**hou precious beauteous Pearl, that is refined glass,  
Thy Lustre shines in Nature pure; no Mixtures dost thou have,  
Thy Countenance is full of Love, Thy Riches is the Treasury,  
None to possess, is Life Endless: to whom be Praise for ever.

4. **T**he Birth, the Lamb, the Priest, and Omnipotent,  
the Only wise beginning Son, who from the womb  
was set in Glory on his Throne, to end his reign and advent  
to whom be Hallelujahs sung.

**E**cumen, Amen, Even so, Amen. O Lord, that made us  
Blessed and Free, Thou Holy One, yea and I am, which purchased  
eternal life for me; no I may not say, **W. S. A. C.**

THE END.

